

Eastern Churches NEWS-LETTER

*A quarterly publication of the
Anglican and Eastern Churches Association*

No responsibility can be accepted either by the General Committee
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No. 22

JULY, 1961

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EDITORIAL—SECRETARY'S NOTES

EDITOR

We much regret that Dr. Witt has found it necessary to relinquish the office of Editor, and we thank him for what he has been able to do for us in the past. Meanwhile I am endeavouring to maintain the quarterly publication of the News-Letter.

VISIT TO GREECE

I was again able to visit Greece this year, and thus to renew contact with the Church there. A week in Thessaloniki afforded the opportunity of meeting His Holiness Archbishop Panteleimon, and also Fr. Rodopoulos, both good friends of the Association. There I also met with a Pan-Anglican Tours party led by one of our members, Fr. John Wortley, and went with them on an excursion to Philippi. There we had our picnic lunch by the 'riverside' of Acts 16, 13, and saw the remains of the ancient city, and the probable prison of St. Paul. May I in passing remind readers that Inter-Church Travel and Pan-Anglican Tours organise pilgrimages to Greece every year at the very low cost of about £80 which includes air travel both ways, accommodation and board, together with a number of excursions. I shall be glad to hear from anyone who is likely to consider the possibility of such a holiday next year.

At Thessaloniki I stayed at the Theological Hostel of S. Theodora, and in Athens at Apostoliki Diakonia, and I am grateful for the kind hospitality accorded in both places. I was glad to be able to take some books as a gift to the Church of Greece from our Association. While in Athens I had the good fortune to be present at the Institution by the Bishop of Gibraltar, of Fr. John Findlow, to the chaplaincy there, and it was a joy to all that Bishop James of Apameia, from London, was able to be present.

I attended the Divine Liturgy in the Metropolis of Athens, and there I witnessed a remarkable instance of a concelebration by three vested priests, standing at the East, North and South sides of the Holy Table respectively, and all participating in the Consecration. I have brought back to England a tape recording of the Liturgy, and have also obtained a number of fine coloured slides. We plan to make good use of these for various meetings in the coming months.

Among the Orthodox I met I found a lively and intelligent interest in the Anglican Communion (I am sure this title is preferable and more relevant than "Church of England"), but much lack of factual information. This can in part be

remedied by the supplying of literature. Would any reader like to pass on Anglican periodicals to our Orthodox friends? Offers will be gratefully received and information gladly given either by the Church of England Council for Inter-Church Relations, 222 Lambeth Road, S.E.1, or else by myself.

My long and rather tiring journey home, involving three days in the train, was pleasantly broken by a stay with an old Catholic Priest, Pastoor Van Kleef and Mrs. Van Kleef in Rotterdam. There I was able to enjoy not only their kind hospitality, but also that "communio in sacris" which we shall assuredly have one day with the Orthodox.

Forthcoming Events. It is most encouraging to learn of the excellent arrangements being made for our gathering at Durham. I hope it will be well supported by members and friends in the North. We must now be making plans for our Annual Festival in London, which is to be held this year at the Greek Cathedral of S. Sophia in Moscow Road, probably during October.

Correction. I apologise for a misprint in Canon Every's letter in the last issue. The passage about halfway through, "we are imposing on Asia and Western European tradition," should read, "we are imposing on Asia a Western European tradition."

H. R. STRINGER

ST. CUTHBERT OF DURHAM

St. Cuthbert was born in Northern England about the year 634. When as a youth of seventeen he was guarding sheep one night he had a vision of St. Aidan being carried to heaven by angels, and this finally decided him to enter the monastery at Melrose where he became a monk. He was eager and devoted, and after a few years he was appointed prior. Always an ardent evangelist, he made many hazardous journeys to isolated places, preaching to and comforting his flock, and when several years later he was made prior of the monastery at Lindisfarne in Northumbria he continued his missionary journeys, while at the same time he introduced a stricter rule of life for the community. This at first displeased the brethren, but by his humility and affection he gradually won them to his way.

Cuthbert had a longing to worship God in solitude, and after some years he went to live on tiny Farne Island, where the myriad sea birds and the seals were his only companions. The Lindisfarne monks occasionally rowed over the seven miles of sea to visit him, and as his fame as a man of God grew, Bede tells us that people came to him from all parts

of Britain, hoping for consolation, and that none returned from his visit to the hermit accompanied by the sorrows he had brought with him.

In 685, much against his will, Cuthbert accepted the office of Bishop of Lindisfarne and laboured in the diocese for two years. Then he realised that his end was approaching and he retired to his beloved Farne Island where he died on March 20th, 687. He was buried in the church on Lindisfarne and eleven years later, on March 20th, the coffin was opened and the body found to be uncorrupted, lying as if asleep, his skin soft and pliable, the garments that covered him bright and sound. The fame of the simple hermit of Farne, already widespread, received fresh impetus from this wonderful event. The body was placed in a new wooden coffin, and pilgrimages to the shrine were growing in number when, about two hundred years later, marauding vikings forced the community to leave Lindisfarne carrying their precious burden with them. For seven years they wandered between ruined monasteries and churches, and everywhere respect and generosity was accorded them in honour of the saint. Money, garments, cloths of silk and wool, and food from the poorer folk sustained them until in 883 they were able to settle temporarily at the town of Chester-le-Street in Co. Durham, where they remained for over a hundred years, the community ever growing in size and esteem. When, in 995, they made their final move to Durham—only six miles south of Chester-le-Street—they chose an ideal position where the river Wear, cutting deep into the soft rocks, forms a plateau in the shape of a U giving security from attack on three sides.

A stone cathedral of considerable size was first erected called the White Church, but in 1083, after the Norman conquest, this was pulled down and the present cathedral was built, at the far end of the peninsula, while at the open end a castle protected the community from attack. Before the body of the saint was transferred to its final resting-place in the new cathedral, it was decided that the prior and nine of the brethren should again open the coffin, and this was done late one night with much awe and trepidation. To their joy the body was found still perfectly sound in the coffin which had been made for it in 698. A huge and excited crowd witnessed the ceremony of translation next day, and the coffin was placed behind the high altar where it remains to this day.

Durham rapidly became second only in importance to Canterbury as a place of pilgrimage, and the accommodation of visitors was the chief industry of the city. The gifts of

the faithful brought riches and power to the Benedictine community and the impregnability of the site was proved many times during the Scottish invasions. But riches and security breed worldliness, even in a monastery, and it would have been an amazement to the simple hermit of Farne if he could have seen the splendour and magnificence of the brotherhood which owed to his saintliness its very existence. Thus decay gradually set in. Cures at the shrine became fewer, gifts became scarcer, and, when the monastery was finally dissolved in 1539, Durham had already lost its former glory.

Before the actual dissolution of the monastery, St. Cuthbert's coffin was opened for the third time. Royal commissioners were visiting monasteries throughout England to examine their future possessions, and in 1537 three of them arrived in Durham. They found that the tales of the saint's treasures had not been exaggerated, and they spent some time examining and annexing the precious ornaments outside the tomb. Expecting to find further valuables inside the coffin, which they had assumed would contain merely bones and dust, they broke it open and were astonished to find the body of the saint lying in his vestments whole and uncorrupt, just as he had been found four hundred years ago. They ordered the corpse to be carried into the inner vestry until the king's wishes were known, and it remained there for four years. Then it was buried by the prior and monks again under the famous shrine behind the high altar.

In 1827 the grave was once again opened in the presence of two prebendaries, the cathedral librarian, and thirteen others. Within the stone coffin was discovered the remains of three wooden coffins, the last of which was proved to be fragments of the chest made for the body when it was first disinterred in 698. A complete skeleton was found swathed in remnants of shrouds of silk or linen, and a few treasures which had escaped the eye of the commissioners in 1537: a portable altar, a stole and maniple, an ivory comb, and a beautiful pectoral cross of gold and precious stones of seventh century workmanship. All these articles including the pieces of the 698 coffin are now preserved in the cathedral chapter library.

But the most fitting memorial of St. Cuthbert is the cathedral itself which stands, in its austerity and simplicity, as a symbol and a shrine of one of the humble pioneers of Christianity in England.

HILDA COLGRAVE.

A COLLEGE IN JERUSALEM

Seven months ago St. George's College, Jerusalem, was little more than an idea in people's minds. It grew rapidly to the status of a list of appointments published in the Press. This month the first course is held there, and all the staff are in residence.

One cannot, of course, have too much of a good thing, and it is to be presumed that among good things theology still finds a place. But the new college should provide some varieties of theological training which will not simply repeat what is already done elsewhere, though that would be something. We hope to break some new ground, and to organise ourselves to confront some of the actual needs of the Anglican Communion.

First of all, there is the local need. Within living memory there has been no specifically Anglican college to train ordinands for the Jerusalem jurisdiction. In practice this has meant that some have had to study abroad, and some to attend courses of interdenominational training. Only recently has a special college been set up to deal with the special needs of the Sudan, and that is not intended to be a central place of study for all candidates in the archbishop's area.

St. George's will thus strengthen the witness of the Anglican church to its own tradition all over the Near East. And here two things should perhaps be said. This does not simply mean that ordinands are to become more and more Anglicized. At present there are three English and one American on the staff, but it is hoped that there will soon be an Arab and a member of some other Anglican church on the staff as well. Nor again does this mean that St. George's will lack the richness of an interdenominational training. We hope to offer all our students opportunities of frequent contact and discussion with members of other churches.

Next there is the urgent need to learn more about Christians of non-Anglican and non-Western traditions. St. George's College will stand at the crossroads where nearly all of them rub shoulders, and shoulder-rubbing will be one of its most urgent tasks. It would indeed seem that at present this is the most important task for all who occupy themselves with oecumenical work, for the time has not yet come when we are ready for reunion. The college will thus regard its primary oecumenical work as a growth in acquaintance with and love for its Christian neighbours; and for this work it has foundations deep-laid by a long succes-

sion of Bishops in Jerusalem and members of the chapter of St. George's Collegiate Church, not to mention the visit of Archbishop Fisher.

Ecumenical and Biblical studies will go hand in hand chiefly in two ways. All over the Christian world the Bible is becoming once more a book which is again open, and again demanding. St. George's will be a centre of Biblical research in which there will be special opportunities to use the latest archaeological developments, and to study the Oriental sources for Biblical research. This opportunity will, moreover, be shared with many others who have come to Jerusalem for the same purpose, and research students will have the opportunity to discuss their problems not only with their close neighbours at the Ecole Biblique, but also with such distinguished visitors to Jerusalem as Professors Bo Reicke and Joachim Jeremias. We hope to arrange a programme in which many such scholars will come and speak to us. We need the help of members of other churches, for in understanding the original meaning of Holy Scripture we have the same task as they.

A further need with which the College will be occupied may appear more remote to those whose Christian experience is mainly of the Church in England. But to Anglicans in Africa and elsewhere it is increasingly urgent that there should be research into the problems raised by the presence of Islam. On the whole it would be true to say that Muslims in West and South Africa represent an Islam more simplified and debased than that of the Arab states. But the College will offer a centre where academic study may form the basis of not only a fully practical, but also a fully Christian approach to the Muslims.

To study the Bible in a room from which one looks out on Jerusalem—to know that almost every liturgy of Christendom is celebrated each Sunday within walking distance—to set Anglicanism within a framework not of England but of the world—these are some of the first impressions our students will receive, and opportunities open to them, whether they come to us for a full course of a year or for a short summer course. But we look forward to the time when St. George's, Jerusalem, will also be a place where members of the whole Anglican communion will converge. The experience of living for a year beside fellow Anglicans from Japan, America, Burma, West Africa, and all points between is one of lasting value to our church, and a most necessary background to ecumenical hopes of any solid kind. We must know ourselves before we can be confident in dialogue with others.

The full academic year begins in January, 1962, though several courses will have taken place before the coming Christmas. The time before will, however, be far from uneventful. The staff will have to work out full details of the syllabus, and seek help not only for the enlarging of the Cathedral Library, but also for the provision of buildings, bursaries and travel grants, not least for prospective students from the poorer churches.

We on the staff of the College are most aware of our needs, but of these the greatest is that we should be supported in the prayers of those who wish us well. I thus make no apology for reminding members of the Anglican and Eastern Churches Association of the long years through which they have befriended the Jerusalem and the East Mission. With a great door open before us we need your regular support in prayer perhaps more than ever before.

VISITS TO BULGARIA AND RUMANIA

In recent years Anglican visits to the Orthodox churches of Rumania and Bulgaria have been lamentably difficult and rare. A private invitation "with the knowledge of the Patriarch" to visit Bulgaria for two weeks was therefore specially welcome, and the responsibility for taking the Easter Services at Bucharest gave a brief but unexpectedly rewarding opportunity for a visit to this sister church also.

In Bulgaria I had the privilege of being received by the five members of the Holy Synod, giving a lecture on "Characteristics of Anglicanism" at the Theological Academy, staying in the monasteries of Rila, Batchkovo and the convent of Arbanassi, and visiting the convent of Kazanlik and the monastery of the Transfiguration at Tirnovo. We also visited the Stalin Dam and spent a long morning on a large agricultural co-operative. At the Patriarch's request we were accompanied on our visits by Joseph Assistant Bishop of Sofia, and received much kindness also from Bishop Nicolai, Rector of the Academy, Bishop Varlam, Igumen of Rila, and Metropolitan Stephan of Plovdiv.

In ecclesiastical circles we found a warm and informed interest in the Church of England. His Holiness the Patriarch expressed his admiration of Archbishop Michael Ramsey's theological works; Archbishop Joseph of Varna recalled with pleasure his visit to London at the time of the last Lambeth Conference, and Archbishop Nikodim of Sliven spoke of his days as a student at Oxford. Gifts of modern English theological books had been welcomed. I had several good discussions concerning the results of the

Bucharest conversations of 1935 and the developments in Orthodox relations with other churches through the World Council of Churches and especially through the meetings at Rhodes and Kifissia in 1959.

According to Archbishop Nikodim the most hopeful sign in Bulgarian church life is the fact that the number of communicants is rising every year. The activities of the "Brotherhoods" which organise well attended lectures in many city churches during the eight winter months are also extensive. Churches are open everywhere in towns and villages, and the Government is even financing extensions of the accommodation for "visitors" at the three "national" monasteries of Rila, Batchkovo and Troiana. The Bishops and clergy still receive the bulk of their emoluments from the State, and the monasteries have sufficient agricultural land attached to them to be virtually self-supporting. On the other hand, there are only about 90 priests to every 100 parishes; the necessary concentration of priests in city parishes means that in the villages the disproportion is considerably greater, and it was said that "economic difficulties discourage vocations to the priesthood." Nevertheless, the single seminary (at Tscherepitch near Vratza) is full, and the Academy at Sofia maintains a good intellectual level and a dozen volumes of theological studies have been published by the professors there in the last ten years. Church attendance on ordinary Sundays is low; but we were assured that many thousands take part in the Easter ceremonies.

In Bucharest I had the honour of an interview with His Beatitude Patriarch Justinian and the Secretary of the Holy Synod Bishop Antim, and in company with Bishop Theoctist and Professor Vintila Popescu (who in spite of his retirement is as active as ever in translating English theological books into Rumanian) I was able to visit the Patriarchal printing press and ecclesiastical workshops, the Theological Institute, the monasteries of Cernica and Caldarusan, and the convents of Pasarea, Ciorgirla, Tsiganesti and Ghigheu in the neighbourhood of the city.

The amount of rebuilding that has been done in these monasteries and convents, repairing the damage caused by the earthquake of 1940, the war and time, was most impressive. Two-thirds of the cost has been carried by the Patriarchate and one-third by the State. The Patriarch said that after repeated warnings the Church had now enforced the regulations approved by the State in 1953 concerning the standards of general education, theological training, and useful work requested from monks and nuns. The monas-

teries and convents could not, he said, be allowed to become asylums for those who refused to respond to the national campaign against idleness and illiteracy. As a result of these measures the total number of monks and nuns had been reduced from 5,000 to 3,000.

The state continues to pay the salaries of the clergy, on a rather higher level than in Bulgaria. There are about 10,000 priests, 700 seminarists, and 240 students in the Theological Institute. The professors of the Institute were very well-informed about the ecumenical movement, and several had taken part in junior capacities in the Bucharest Conversations in 1935. In the last two years a considerable amount of news of the Anglican Communion and the World Council of Churches had been published in the Patriarchal journals, and the Holy Synod has accepted with alacrity the invitation to send an observer to the Third Assembly of the World Council in New Delhi this November. I was given a very warm welcome in the monasteries and convents, and, like other visitors, I was impressed by the number and intelligence of the younger nuns. (In the convents a good deal of manual work is done besides agriculture. At one convent alone over 4,000 reproductions of icons were framed each month, and at Tsiganesti they continue to weave the most wonderful materials for vestments.)

Perhaps the most striking impression I received was of the number of new churches that are being built in the growing suburbs of Bucharest. I was given the figure of 30 new churches consecrated there in the last five years.

Everyone knows that conditions in these countries have not been easy in recent years, but in both one could not but be impressed by the evidence of vigorous life in the Churches. *Sit Deo gloria.*

May 10, 1961.

FRANCIS H. HOUSE.

DURHAM FESTIVAL

MEETING AND UNITY PILGRIMAGE, SATURDAY
AFTERNOON, SEPTEMBER 30th, 1961.

Meeting in the Men's Debating Hall, Durham University,
at 2.30 p.m.

Chairman: The Lord Bishop of Durham.

Speaker: The Rt. Revd. Bishop James of Apameia.
Evensong (and procession to S. Cuthbert's shrine) in Durham
Cathedral at 3.45 p.m.

Procession from the Men's Debating Hall to the Cathedral.
The Procession will return to the Hall after Evensong.

S. Cuthbert was consecrated in York Minster on Easter
Day, March 26th, 685, by S. Theodore, Archbishop of

Canterbury. S. Theodore, a native of S. Paul's own city of Tarsus, was a monk, and had studied in Athens. He was consecrated by Pope Vitalian in 668. To this prelate from the Eastern Church, the Church of England owes its organisation; dioceses were established and councils of the Bishops and learned divines of the whole country were held at Hertford and Hatfield—the origin of those Convocations of Bishops and representatives of the clergy which still remain the effective spiritual authority of the Church of England—and the beginnings of its penitential discipline were defined. Thanks to S. Theodore there was a Church of England before there was a State or Kingdom of England. From this time the Church became a unifying power among the Anglo-Saxon tribes, and took its part in shaping their civil policy as well as their religious life. It became in a very real sense the National Church. To S. Theodore of Tarsus English Churchmen owe deep gratitude as one of the founders of the English Church.

We ask for the co-operation and support of all Orthodox and Anglicans in our Pilgrimage on Saturday, September 30th. Will members in the North make this known in their parishes? This Pilgrimage is an historic event in the history of Durham. May it be a worthy and fitting offering of worship and prayer to God in this beautiful Norman Cathedral.

After the meeting in the Men's Debating Hall of the University (which was once the home of the Prince Bishops of Durham) there will be a procession to the North Door of the Cathedral where the Bishop of Durham and the Dean and Chapter will receive Bishop James of Apameia, after this the procession will move into the choir for Evensong, which will be sung by the full choir of the Cathedral. After Evensong there will be a procession to the shrine of S. Cuthbert where prayers will be offered by the Bishop of Durham for the Anglicans, and the Bishop of Apameia for the Orthodox. Then the procession will move to the North Door of the Cathedral where the Bishop of Durham will take leave of Bishop James. The procession will return to the University.

Tea can be obtained in the Hall for 2/6 per head. You are asked to pay for tea when you are served with it. Will parties and others please inform Miss M. Leheup, 7, Victoria Terrace, Durham, by *Thursday, September 14th*, of numbers of people coming?

Will those from the South wishing to attend kindly inform the General Secretary (25, Talbot Road, Bayswater, W.2) by *Tuesday, September 12th*, in order that arrangements can be

made? Would parties notify if they are coming by 'bus or coach in order that arrangements can be made for parking?

Importance Notice. We are asked to inform the Durham Police of the number of private cars and coaches that will bring people to the meeting and service in the Cathedral. Will everyone when informing Miss Leheup state if they are coming by private car or coach in order that she can inform the police of the number? This is very important because of the narrow streets leading to the Hall and the Cathedral.

We ask the prayers of all, and we should be grateful if priests would kindly remember the Pilgrimage on that morning at the Altar.

Those who are interested in the life of S. Cuthbert can obtain a book on it by Mrs. Hilda Colgrave from the House of Andrews, Saddler St., Durham.

If any members or friends in the North would like to have bills to display at their churches, etc., they should contact the Assistant Secretary, Nashdom Abbey, Burnham, Bucks., in early August, and he will be pleased to supply them.

NEWS FROM ABROAD

(By kind permission of the Ecumenical Press Service.)

ORTHODOX CHURCH LIFE IN BULGARIA

General Situation.—There are about 2,500 parishes in Bulgaria, and about as many priests, but some city parishes have as many as six priests, so that in the country one priest might have to serve as many as five parishes.

The two former seminaries are now concentrated in a monastery at Tsherpitch, near Vratza, 40 kilometres North of Sofia. The former Faculty of Theology at Sofia had been replaced by a Theological Academy.

The Patriarchate publishes a journal, calendars, etc. Sermons are usually preached only at Sunday liturgies, but many parishes have active "brotherhoods."

Parish priests in town earn about 1000 levas a month, including State subsidy and fees. (Minimum costs of food, etc., would be about 400 levas; wages of workers 600-2000 levas.)

Ancient churches in Sofia.—S. George's, originally part of the Roman baths, is in course of transformation into a museum. S. Petk's (underground), an historic church originally connected with a palace of the second Bulgarian Empire (about 1370), is much used for services of healing and confessions. It is served by 11 priests, 7 of whom are on duty at once in the different chapels. The cathedrals of Svelta Nedelia and S. Alexander Nevsky are in good repair, and function as

churches. S. Spas—most of this formerly large church was destroyed by allied bombs in 1944. There is a large chapel open in the remains, decorated with realistic eikons of Bulgarian martyrs (mostly from Turkish times). The 12th Century Royal Church of Boyana is now a museum. The frescoes are exceptionally fine, with a life which anticipates Giotto.

Church attendance.—The Alexander Nevsky Cathedral in Sofia holds up to 8,000 people. At Easter there were at least 40,000 in and around the Cathedral. People of all ages took their Easter candles home. Attendance is also high on Palm Sunday, "Orthodoxy Sunday," and other Festivals.

"Brotherhoods."—Special lectures are given to so-called brotherhoods, groups of men and women interested in the different aspects of church life and teaching. The brotherhoods were originally created by Orthodox laymen 35 years ago, but have become more active again recently. They flourish most in the town parishes and in the villages in some dioceses. For instance, in the Svelta Nedelia Cathedral in March, 1961, lectures were given on "The armour of heaven," "Who is my neighbour?" and "The Akathist Hymn." The brotherhood of the S. Spas Church has 700 members. They deliver notices of lectures to the members in their homes. Here in ordinary weeks there is an attendance of about 200, but on special occasions, when more people attend, they transfer to a large hall connected with the Cathedral.

New Churches.—A number of new churches have been built or are being built in different places.

A Revised Translation of the Bible.—Archbishop Joseph of Vara is heading a Commission which is preparing a revised Bulgarian translation of the Bible. The three principles are: To compare the best original texts; to correct errors of grammar and style; to remove obsolete expressions. The work will take up ten years.

In comparison with the U.S.S.R., in Bulgaria a vastly greater number of churches are open, but the Bulgarian Church is much poorer, and it is said that economic difficulties discourage vocations to the priesthood.

THE ROUMANIAN ORTHODOX CHURCH

His Beatitude Justinian Marina, Patriarch of the Roumanian Orthodox Church, has informed the General Secretary of the World Council of Churches that his Church gladly accepts the invitation of the World Council to send an observer to the Third Assembly at New Delhi in November, 1961.

His Beatitude told the Revd. Francis House, Associate General Secretary, who was making a short visit to Bucharest, that the Roumanian Church, which is not a member of the Council, was now taking a very great interest in the ecumenical movement. They had been very well informed about it by the Ecumenical Patriarchate of Constantinople, especially since the meeting of the Central Committee at Rhodes in 1959, he said.

The Patriarch observed that the Roumanian Church had taken an active part in the ecumenical movement before the formation of the World Council of Churches, and had acquired much experience of ecumenical meetings. He said that the time had again come for the Roumanian Church to take an active share. There were now good possibilities of closer contact and rapprochement between the Roumanian Orthodox Church and both the World Council and the Churches of the Anglican Communion.

Since 1958 the Journal of the Roumanian Patriarchate has published extensive news reports of ecumenical developments and extracts from the Report of the 1958 Lambeth Conference of Anglican Bishops. (The whole report has been translated into Roumanian by Professor Vintula Popescu.)

PAN-ORTHODOX MEETING FIXED FOR SEPTEMBER

(Rhodes). The first Pan-Orthodox meeting in 30 years will be held in September on the Island of Rhodes. Announcement of plans for the meeting was made last week by the Bishop of Rhodes, Mgr. Spyridon, following a visit to the Ecumenical Patriarch, His All-Holiness Athenagoras I, in Istanbul. The final dates have not yet been set. The meeting had twice been postponed earlier. The Orthodox leaders last met officially in 1930 when a Preparatory Pro-Synod was held at Mount Athos, Greece.

The Bishop said all the autokephalous Orthodox Churches have been invited and are expected to attend. The Coptic, Armenian, and Ethiopian Churches will be invited to send observers.

The announcement said that it has always been the wish of the autokephalous churches to meet together and "renew our fellowship in Christ and the communion of Faith" but that "political hindrances and unfavourable conditions" have prevented the meeting. It said the aim of the meeting will not be to solve problems, but to exchange views and make a general survey of the life of the Orthodox Churches, particularly with reference to their participation in the ecumenical movement.

PLANS FOR CONFERENCE CENTRE

(Athens). Plans to create a Pan-Christian (ecumenical) conference and retreat centre near here are under study by the Greek Orthodox Church, it has been announced by Archbishop Theoklitos, of Athens and All Greece.

The Orthodox leader said plans for the centre, which would be available to leaders of all confessions, call for it to be located in a refurbished Byzantine monastery at Hymmetus, near Athens. He said such a centre has been made necessary by the growing interest of theologians and leaders of other churches in visiting Greece to see at first hand the life and work of the Orthodox Church.

REVIEWS.

Orthodoxy.

A Faith and Order Dialogue (Faith and Order Paper No. 30, World Council of Churches, Geneva, Switzerland, 1960).

In the preparation for the meeting of the World Council of Churches at Rhodes in 1960, it was suggested that a "consultation" between Orthodox and non-Orthodox theologians in parity should be brought about. This took place in Athens in the summer of 1959. This valuable brochure of some 80 pages is the result, and includes two contributions given later at Rhodes by members of the Consultation. In it are articles by three eminent Orthodox professors of theology, one Anglican and three Protestant representatives. In addition there is an illuminating introduction by the Secretary of the Commission on Faith and Order. It thus justifies the title of Dialogue, from the point of view of the reader.

It is being recognised that the further and important step must be taken of studying the theology of the Orthodox church if the goal of ultimate unity with her is to be realised. The non-Orthodox must be substantially aware of what the Orthodox Church believes and teaches, as indeed the Orthodox themselves must be conversant with Protestant thought, not only because much that at first sight seems divergent may by sympathy and goodwill on both sides be at times found less so, but also that the unity of teaching of the Orthodox Church from the beginning to our own time may be made clear by her accredited theologians and have its full impact. There has been a hundred years of increasingly close friendship and contact with Orthodoxy in this country and in America, but all important as that is, it may well be indefinitely prolonged without visible constructive results, unless something more than polite interchange and compliments are made.

In these contributions special notice is called for by Professor Georges Florovsky's paper "The Ethos of the Orthodox Church," and Professor Chrysostom Constantinidis' "The Significance of the Eastern and Western Traditions within Christendom" with its clarity of expression and scrupulous fairness. From the non-Orthodox contributions much is to be learned from Pastor Charles Westphal's "The Marks of the Church," and Professor Hardy, an old friend of our Association, is as usual both profound and thought-provoking in his treatment of "The Four Marks of the Church" in the paper "The Bounds and Pillars of the Church."

There are a few misprints: On page 45 *Inexhaustum Est penu Patrum* is meaningless as it stands; *Consensum Patrum* on page 66 should surely be *Consensus Patrum*. But this is not important. A careful study of this book with its scholarship, freshness and active charity is recommended as deeply rewarding for serious study of those problems of Christian reunion which are our principle concern.

AUSTIN OAKLEY

World Council of Churches Commission on Faith and Order: *One Lord, One Baptism*. S.C.M. Press: 6/-.

This is an Interim Report of the Faith and Order Theological Commission on Christ and the Church and, like all interim documents, is difficult to review or to assess.

The Theological Commission on Christ and the Church was set up in 1954 as a result of a recommendation of the 1952 Lund Conference. That recommendation was as follows:

"In our work we have been led to the conviction that it is of decisive importance for the advance of ecumenical work that the doctrine of the Church be treated in close relation both to the doctrine of Christ and to the doctrine of the Holy Spirit. We believe that this must occupy a primary place in the future work of this movement."

This recommendation pointed the way to a new method of ecumenical thinking. The Commission states it thus: "Unity is not primarily a task to be accomplished, nor a unity to be fabricated where there was none before. We have to start from a unity already given in the Church. . . The more we concentrate attention on the different denominations and their differing conception of unity, the more we move away from the unity of the Church. The more we concentrate our attention on Christ, the Lord of the Church, the more will Church unity increase; for only in Christ can the Church find its unity. . . The method cannot be that of

trying to find an average Christian view, or a minimum to which all can agree, by comparing the views of the different confessions. The Commission must proceed in an opposite direction, to a maximum which holds all together."

No doubt when the final document is published the fact that a representative group of protestant theologians, together with one or two Anglican and Orthodox, have agreed on a doctrine of the Church in her relation to Christ and the Holy Spirit, will have great value. The idea of such a procedure is by no means as new as the compilers of the present report seem to imagine. But when one has the document one must be realistic about it. The denominations with their very divergent views on ecclesiology, and even on Christology, will remain and are not likely to be greatly influenced by yet another document from Geneva. Denominational confrontation will continue, and it would be disastrous if it did not.

The bulk of this Report is unoriginal and unexciting, written in an all-too-familiar jargon and needing to be read with an open Bible to which reference must be made every few sentences. There is nothing in it to which anyone with a traditional ecclesiology can take exception, but I do not think it will convince anyone else. I was recently present in Paris at a meeting at which this Report was discussed. The meeting was organised by the Oecumenical Commission of the French Reformed Church, but some distinguished Roman Catholic theologians were present, and it was notable that the attack on the Report came almost exclusively from the Reformed.

Presumably the Faith and Order Commission lays great stress on this interim document since they have had it published, not through the usual channels in Geneva, but in the very valuable series of "Studies in Ministry and Worship" by means of which the S.C.M. Press has made available to English readers many important works of Continental Protestantism. But I frankly cannot think why. The Report on Baptism is quite pathetically inadequate when one considers the immense amount of material on that Sacrament which has been published in recent years, and the important contributions to the theology of Baptism which have been made as well in Catholic Christendom as in Protestant.

HENRY R. T. BRANDRETH, O.G.S.

INTERCESSIONS AND THANKSGIVINGS

Intercessions.—Let us make our intercessions in the name and the power of the Holy and undivided Trinity, Father, Son and Holy Spirit :

Let us pray :

that there may be among us a renewed and deepening desire to see the outward and visible union according to God's will of all Christians under the one great Shepherd, Jesus Christ our risen Master and Lord.

that we may respond to the inspiration of the Holy Spirit by service and activity in the cause of union especially in the work of the Association.

for the divine blessing on the celebration in Durham Cathedral on 30th September, on the festival of the Association this autumn, and the strengthening of our contacts in Greece.

for the increase of vocation to the priesthood and the building up of the religious and monastic life.

Thanksgivings.—Let us thank God :

for the witness of the last hundred years to the desire for union between the Anglican and Orthodox churches and for the work we have been permitted to do.

for the measure of understanding and Divine Charity given to us in our fellowship one with another.

for the undying faith, hope and love of those who have gone before, and for the many signs of a coming answer to their prayers and ours.

Collect.—O Almighty God who has built Thy Church on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone, grant us so to be joined together in unity of spirit by their doctrine that we may be made an Holy Temple acceptable unto Thee, through Jesus Christ, Amen.

Aims of the Association

To unite members of the Anglican and Eastern Orthodox Churches for the following objects: (1) To pray and work for Reunion; (2) To promote mutual knowledge, sympathy, and intercourse between the Churches; (3) To encourage the study of Eastern Christendom.

Some Methods of Helping the Work

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures—with or without lantern illustrations—can be arranged by writing to the General Secretary.

Subscription

The normal annual subscription is 10/- (Life-membership £5), but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the Eastern Churches News-Letter which is published quarterly.